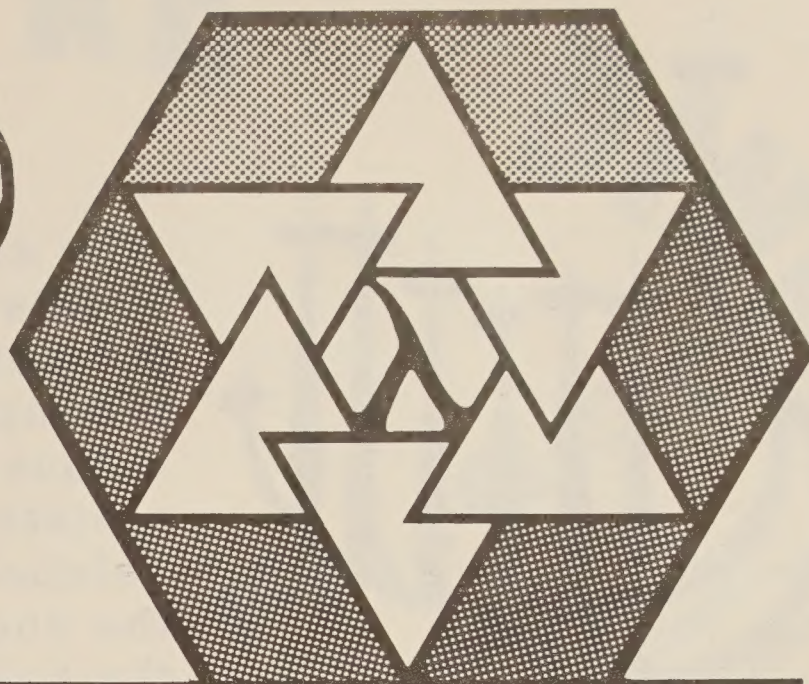


# THE JEWISH DAILY FORWARD

NEWS MAGAZINE OF  
**SHA'AR ZAHAV**

THE CONGREGATION OF  
THE GOLDEN GATE



Vol. 2  
Issue 3

Box 2107, San Francisco, Ca. 94126

Kislev/Tevet 5738  
December 1977

After SHABBAT SERVICES

**IMPORTANT**  
**DEC. 2 FRI.**

OPEN MEETING

TO CREATE

OUR STRUCTURE



India, 19th century

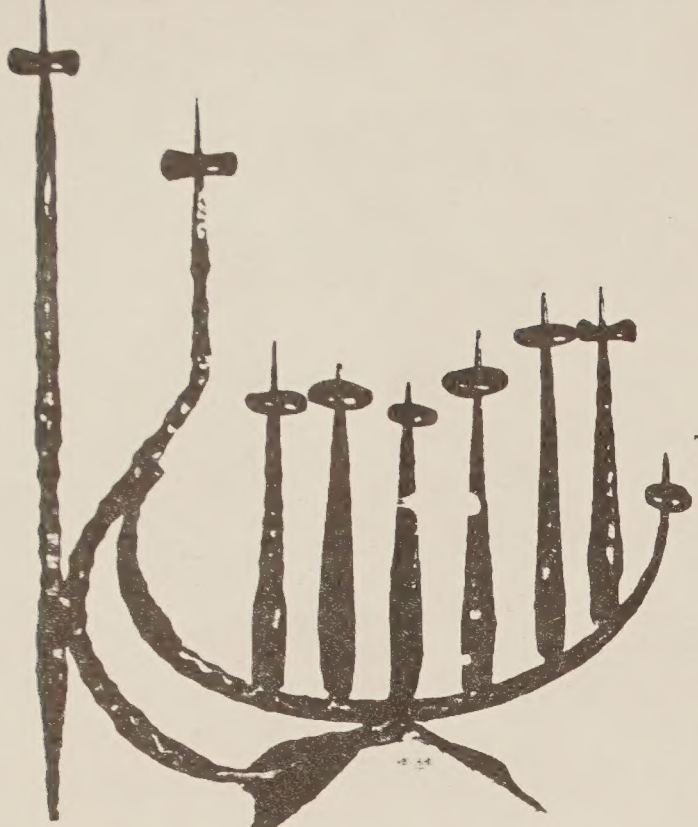
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**» HAPPY  
CHANUKA «  
5738**



## HANUKKAH AND RELIGIOUS FREEDOM

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The annual observance of Hanukkah, the Feast of Lights, commemorates not only the successful fight for survival of the Jewish state, but also the first triumphant struggle for freedom of religion. This unique moral victory over pagan Hellenism and the sinister aims of its exponents is marked by joyous celebration. Its primary motif is not the defeat of the enemy on the battlefield but the rededication of the holy sanctuary: "Juda and his brothers and the entire congregation of Israel decreed that the days of the dedication of the altar should be kept with gladness and joy at their due season, year after year, for eight days from the twenty-fifth of the month of Kislev" (I Maccabees 4.59).

Israel, 20th century

The Hasmonean rebellion against the mighty Syrian Empire, initiated by Mattathias and his five sons, succeeded in thwarting the plan of the truculent king Antiochus IV to exterminate the Jewish nation and to eradicate its religion, and in stemming the growing tide of Hellenism among Jews. The Syrian monarch's determination to foist the Greek idolatrous ways upon the Jews failed ignobly. The overwhelming multitude of Jew remained loyal to the faith of their ancestors; they heroically suffered martyrdom rather than surrender their religious precepts and practices. The history of the Maccabean revolt records the earliest chronicle of martyrs who sacrificed their lives for their religion. This historic event has been a source of inspiration for succeeding generations of Jews, and Christians as well.

The success achieved under the leadership of Juda Maccabee and his stalwart brothers terminated foreign rule and restored independence to Judea. The war of the heroic Maccabees was more important than just a struggle for civil liberties. It assumes universal significance in that it was fought to defend monotheism against paganism, Judaism against Hellenism, religious liberty against tyrannical oppression, human rights against savage autocracy. The grandeur of the Maccabean victory lies in the achievement of freedom to worship G-d and to observe G-d's laws, in the rejuvenation of the Jewish faith, and in the preservation of Judaism for future generations.

Alan



POTLUCK  
DEC. 9



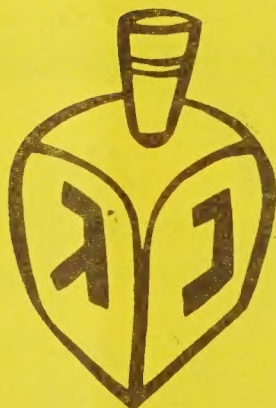
LATKE

DINNER  
Fri. 6:30



BRING FOOD

CALL MAIDA  
626-5043



3c

Menorah executed by Charles Brown, pioneer hardware merchant, 1865



# Report



איחוד  
ליהדות  
מתקדמת  
באמריקה

## "JUDAISM IN A SECULAR AGE"

54th. General Assembly of the Union of  
American Hebrew Congregations

Last week, San Francisco hosted the Union Biennial Conference. From our view point, a highlight was the following resolution:

### "RESOLUTION OF THE HUMAN RIGHTS OF HOMOSEXUALS:"

Whereas the UAHC has consistently supported civil rights and civil liberties for all persons, and

Whereas the Constitution guarantees the Civil rights of all individuals;

Be It Resolved that homosexual persons are entitled to equal protection of the law.

We oppose discrimination against homosexuals in areas of opportunity, including employment and housing. We call upon our society to see that such protection is provided in actuality, and Be It Further Resolved that we affirm our belief that private sexual acts between consenting adults are not the proper province of government and law enforcement agencies; and Be It Further Resolved that we urge congregations to conduct appropriate educational programs for youths and adults so as to provide greater understanding of Jewish values as they relate to the spectrum of human sexuality.

This resolution was introduced by the Union's Social Action Committee. On the floor of the General Assembly, the matter was debated at length, so much so that it was referred back to the Resolution Committee for amendment. Upon its re-introduction to the floor the following day in a watered down version, the debate was again spirited. Straight supporters of the resolution managed to successfully re-introduce some of the material that had been deleted. After several strong comments urging passage of the resolution, Gary Vogel of Beth Chayim Chadashim in Los Angeles (our sibling congregation) delivered an impassioned and effective plea for its passage. Shortly thereafter, the resolution was passed by an overwhelming voice vote.



cont'd.

The significance of this action is that an important segment of organized Jewry is now on record as condemning the type of thought and action that led to Anita Bryant and the Briggs initiative. The presence of Beth Chayim Chadashim-- an openly gay congregation-- in the UAHC as an active and fully participating member of the Jewish community undoubtedly contributed to the passage of this resolution. While it is disappointing that there are still many in the straight Jewish community who have an unenlightened view concerning gays, it was heartening that we had as many vociferous supporters as we did.

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Daniel



"The Menorah"

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### BUILDING ----- BRIDGES

Last month, Bernard and I had two interesting meetings with leaders of the San Francisco Jewish "establishment."

We first met with Rabbi Joseph Asher, the senior Rabbi of Temple Emanu-El. After discussing the need at this time for a Jewish congregation with a specific outreach to the gay community--- a need that is not apparent to most straight Jews---Rabbi Asher urged us not to isolate ourselves from the Jewish community at large. He indicated that Sha'ar Zahav's limited resources could be supplemented with the more considerable activities available at Emanu-El. He cited the Temple's educational and cultural programs as examples of areas in which we might be interested in participating both individually and collectively. We responded that our visit was Sha'ar Zahav's indication that we would indeed want to be involved with the Jewish community.



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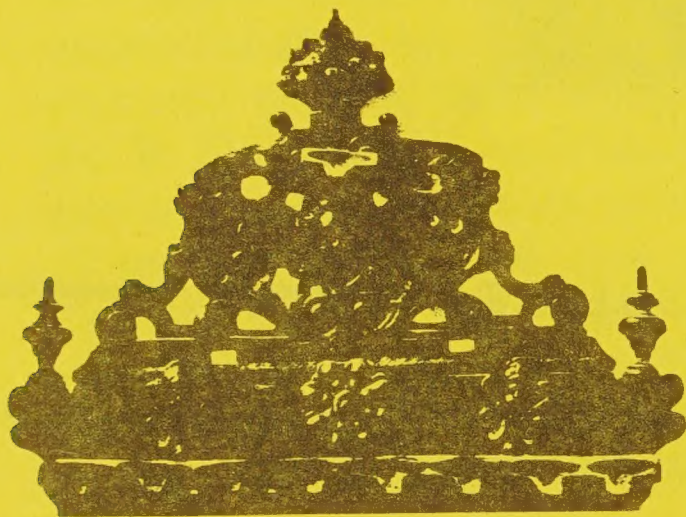
We brought this message two days later to the Executive Director and to two Board members of the Northern California Council of the Union of American Hebrew Congregations, the association of Reform synagogues in North America. We met with Rabbi Morris Hershman, Leonard Cohn and Mike Kahn to establish initial contacts between Sha'ar Zahav and the Reform Jewish community. Once again, we discussed our need for our "own space"; that we were not "separating ourselves from the congregation" of Jews. Rather, we were desirous of establishing and maintaining ties with the Jewish community. Rabbi Hershman told us that once we were an established synagogue, we would be able to obtain help from the Union for various programs that we might initiate.

In both of these meetings, we were recieved with cordiality, courtesy and goodwill by Rabbi Asher and Hershman. We felt that we were being dealt with respectfully and candidly.

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Daniel



Italy, 16th century



Poland, 16th century

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### — A QUESTION OF POLICY —

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In the light of the up and coming open meeting on Dec. 2nd I am going to try and air some of my concerns in an attempt to focus some of our thoughts over the coming week in preparation for this all important meeting.

I can not even begin to speculate as to the nature and range of religios, spiritual, traditional or nationalistic backgrounds each one of us brings to our newly creative jewish experience here at



cont'd

Sha'ar Zahav. But one thing is for certain, whatever those experiences have been they are as broad and diverse as any human experience can be with only two exceptions; that of identifying in some sense with being "gay" and with being "jewish."

The very existence of Sha'ar Zahav indicates some historical incompatibility of the two experiences and it is out of this stress that resolution and change such as that seen in the UAHC convention has occurred.

In no other time have the demands upon judaism been so great as it is today. We, as gay jews or jewish gays are having tremendously long range effects on jewish consciousness by creating and maintaining an impetus for monumental departures from traditional jewish experience. We are in essence contributing to a tremendous progressive, regenerative, movement in jewish consciousness.

It is my hope that we will grasp this chosen moment and recognize the psychic juncture that is set before us. It is also my hope that we will understand our special place in history and continue to trust in the same intuitively based knowledge that has supported our struggle as gay jews.

It is not without designed intent that I have emphasized the source of this change as having stemmed from an intuitive experience. A sense deep inside of us that demands of us to stand firmly in opposition to much of our history.

Let us be explorative and open to our experience of what we are, for it is unique to the world and is a newly emerging consciousness. We must adapt traditional ritual and find what practices and observances help in our regenerative experience.



South Germany, 18th century

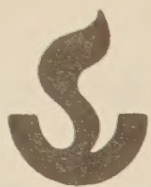
Yakov Ben Ari

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7.5





"In critical times people can save their lives only  
by risking them."

Leon Blum (1888-1961) French Premier

# اهلا وسهلا بالرئيس السادات WELCOME TO PRESIDENT SADAT

SHABBAT

December/Kislev-Tevet

- 2- at 32 Page 7:30 "OPEN MEETING" very important  
Torah port. Va-Yeshev, Gen. 37:1-40:23 P.R. Amos 2:6-3:8  
Dec. 4- first candle of Chanukah (right to left)
- 9- at 32 Page 6:30\*!\*\*\*! "Potluck Latke Dinner" one hour early!  
Rosh Chodesh (new moon) Torah port. Miketz, Gen. 41:1 Spec.  
Chanukah port. Num. 28:1-15. Num: 7:42-47 P.R. Isaiah 66:1-24

Tevet-

- 16- at 32 Page 7:30 "continuation of Open Meeting"  
Torah port. Va-Yigash, Gen. 44:18-47:27 P.R. Ezekiel 37:15-28
- 23- at 32 Page 7:30 "Shmoozing"  
Torah port. Va-Yehi, Gen. 47:28-50:26 P.R. I Kings 2:1 -12
- 30- at 32 Page 7:30 "Shmoozing"  
Torah port. Shemot, Ex. 1:1-6:1  
P.R. Isaiah 27:6-28:13, 29:22, 23

Please come to our Open Meeting  
with suggestions about structure  
Expect to "discuss, debate and  
Argue!!!



DAVID KLASS, Hanukkah lamp.

WANTED\*\*\*\*\*  
Teacher of Israeli Dance

Graphics: Judah Magnes Museum, Jewish Yellow Pages



"May God bless thee and keep thee- May God's countenance shine upon  
thee, and be gracious unto thee- May God lift up his/her countenance  
upon thee 8. n and grant thee PEACE \* amen